religious, educational, or charity purposes by illustrious members of the family or clan. Nepotism was simply a projection of the family ideal of mutual help among the members. Clan nepotism often accounted for a man's rise on the social and economic ladder. This practice contributed to the upward movement of poorer segments of the population who otherwise might not have advanced socially and economically in a relatively short period of time.

2. The scholar ideal. Learning was much esteemed, especially when combined with wealth. The prestige of the wealthy was never complete until their wealth was adorned with culture. Indication of respect for learning was common in China, as typified by the saying: "Although your children may be of low intelligence, you as parents should make them study the Classics."[4] The emphasis on learning was buttressed by the imperial examination system, the means by which official positions were obtained, which in turn, was the quickest means to the acquisition of wealth and social prestige in China during peace time. The saying, "After I have studied I will take a government position," was indicative of the usual goal of education. Wealthy families as a matter of course and poorer families at great

4. This stress on learning and cultivation of the Chinese was studied by Max Weber in his Religion of China. Weber goes so far as to conclude that this emphasis caused the lack of capital accumulation necessary for the development of modern capitalism in China.

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

sacrifice educated one or more of their children in the Classics in order to obtain immediate prestige in the eyes of the community and with the hope of eventual success in the examinations, which might lead to an official position and enrichment of the family fortune. Thus, education contributed to the upward movement of the families, be they of the landlord, merchant, or bureaucrat groups. On the other hand, the allocation of family income to the support of one or more unproductive persons through years of study, with no assurance of economic returns, often dissipated the fortune of the family and led to the loss of economic status. Too, the belief that those who used their brains were superior to those who used their brawn contributed to the scholars' contempt for manual skills and commercial activity. Therefore, if a scholar did not pass the examination or, having passed it, failed to obtain official appointment, and if the successive divisions of his family property reduced his own holdings to a small plot, he would find it difficult to improve his economic status. At the same time, his lack of economic means would deprive his children of the opportunity to study. Thus, the scholar ideal also contributed to the downward movement of families in the social hierarchy.

The scholars, therefore, are not to be regarded as a separate class or a separate occupational group, except as they relied for their livelihood on the teaching profession or the use of their literary skills in a clerical capacity, but rather as "leisurely" members of families of